THE

CHURCH's REQUEST

To all her Faithful

SONS

AND

CHILDREN,

That they would now pray for her, and ſtand by her, and help her what they can; and not forſake her in her deſolate condition, and the dark Time of Popery that is coming upon her.

Written by *Digby Bull* M. A. and late Rector of *Sheldon* in *Warwick-ſhire.*

LONDON,

Printed for the Author; And are to be Sold by *J. Whitlock* near *Stationers-Hall.* 1695.

4

CHURCH'S REQUEST

To all her Darling

SONS

AND

CHILDREN.

Psalm CXXII. VI.

Pray for the Peace of Jerusalem: They shall prosper that love thee.

THE Royal and Devout Psalmist King *David*, who was the Composer of this Psalm (as the Title of it declareth) doth shew, that he was not a Man wholly intent upon his own private Concerns and Interests, and wholly taken up with his own Pleasures and Profit and Advancement, as too many now are, but that he was a Man of a publick Spirit, and greatly concerned for his own Land and Nation, and the Good and Prosperity thereof. And in an especial manner was he concerned for the pure Worship of Almighty God, being not lukewarm herein, but very fervent and zealous for the true Religion, and for the Honour and Service of the true and only God. That he was tender of the common good and welfare of his People he sheweth in many instances, and particularly in bewailing the loss of them by the Plague that God sent upon them, and desiring that they might be spared, and that the Hand of God might be against him and his Father's House. 2 Sam. 24. 17. *And David spake unto the Lord, when he saw the Angel that smote the People, and said; Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my Father's house.* So much doth he shew himself concerned for the common good, and so much troubled for the loss of so many of his People by the Plague that God sent upon them. And in an extraordinary manner doth he shew himself zealous in all Matters of Religion, and for the pure Worship and Service of Almighty God, composing Psalms for that

purpoſe, and ordering the courſes of the Prieſts, and taking great care that they duely executed their Offices and Functions to the Glory and Honour of Almighty God. And he ſought out a place for his ſacred Temple, and intended to build it out of hand, if God had not prevented him, and told him, that he ſhould leave that work to his Son *Solomon*; becauſe he had been a Man of War and ſhed much blood. *Lord* (ſaith he, Pſ. 132. 1.--) *remember David and all his afflictions: How he ſware unto the Lord, and vowed unto the mighty God of Jacob. Surely I will not come into the tabernacle of my houſe, nor go up into my bed; I will not give ſleep to mine eyes, or ſlumber to mine eye-lids, until I find out a place for the Lord, an habitation for the mighty God of Jacob.*

So zealous and intent was he upon this matter, and likewiſe towards all other matters of Religion. And for his Zeal eſpecially towards the Worſhip and Service of Almighty God, it is, as we may conceive, that he is ſo highly commended and renowned in the Word of God, for being a Man after Gods own heart, *Acts* 13. 22.

And he is not only zealous herein himſelf for the preſerving and promoting of the pure and ſincere Worſhip of Almighty God, and the good and proſperity of his Church and People; but doth earneſtly exhort all others to be ſo too, and to pray for the Peace and Proſperity of them, aſſuring them that thoſe that ſhould do ſo, that ſhould bear true love towards them, and ſeek their Peace and Welfare, ſhould be well rewarded for all their care and pains herein. And this he doth here in the Text. *Pray for the Peace of Jeruſalem: they ſhall proſper that love thee.*

In which words we have theſe two parts:

I. An exhortation or command to pray for the Peace of *Jeruſalem*. And

II. A promiſe and aſſurance of a Bleſſing upon ſuch as ſhould bear true love thereto, and ſeek the Peace thereof. *They ſhall proſper that love thee.*

I. The Exhortation and Precept, wherein we have, firſt, the Duty that he exhorts others to, and that is Prayer; ſecondly, the ſubject matter of this Prayer, and that is for Peace; and thirdly, the place for which he ſolicits their Prayers, and that is for *Jeruſalem*: *Pray for the Peace of Jeruſalem.*

First,

First, In exhorting and enjoining them to pray for *Jerusalem*, we may conclude that he requires them to use their utmost endeavours in all lawful ways for the good and happiness of that place, and what he means thereby. And in exhorting and perswading of them to pray for it, he doth thereby mind them, that this was the best help and assistance that they could yield towards it; that all humane endeavours are but vain and fruitless without the divine Help and Assistance and Protection of Almighty God; and that it must be he alone that must protect and advance it. And so the Psalmist hath more fully taught us, that all the endeavours of Man are to no purpose without the divine Succours and Help of Almighty God. Psal. 127. 1. *Except the Lord build the House* (saith he) *they labor in vain that build it: Except the Lord keep the City, the watchman waketh but in vain.* All proves but vain and lost labor without his Almighty Aid and Defence. And saith the Psalmist, Psal. 124. 8. *Our help is in the Name of the Lord, who made Heaven and Earth.* And the Psalmist affirmeth him to be the builder of *Jerusalem*; Psal. 147. 2. *The Lord doth build up Jerusalem; he gathereth together the Out-casts of Israel.* And he it is that establisheth and worketh that peace that the Psalmist exhorts others to pray for, as we may see, Psal. 147. 12.— *Praise the Lord, O Jerusalem; praise thy God, O Zion; for he hath strengthened the bars of thy gates, he hath blessed thy Children within thee: He maketh peace in thy borders, and filleth thee with the finest of the wheat.* He it was that thus blessed and preserved *Jerusalem*; and while Judgment and Righteousness were therein, he gave assurance that he would defend and protect it in a mighty manner; Is. 31. 4.— It was Almighty God that did defend and preserve this beloved City of the *Jews*, and that did fill it with Peace and Plenty, and made it so flourish in all kinds of prosperity: And to supplicate his divine Goodness in behalf of it in a due and devout manner, was the greatest service and assistance that they could yield towards the Good and Welfare thereof. But *we* may conclude, that in exhorting and enjoyning them to pray for it, he doth also exhort and enjoyn them to give all the help and assistance that they were able towards the Good and Prosperity thereof in all respects: That they should not let their helping hand be wanting in any good deed that they were able to do for it.

Secondly,

Secondly, We have here the ſubject matter of the prayer, what he exhorts them to pray for, and that is *the Peace of Jeruſalem*. And here we have a great deal of matter comprehended and wrapt up in one word. For hereby he ſeems to intend, that they ſhould pray for all kinds of Peace and Proſperity and Happineſs to this City; that *Jeruſalem* might be no ways wanting herein, but freed from all diſquiet and evil, and proſperous and happy in every reſpect. This he ſhews in the ver. following the Text, v. 7. *Peace be within thy Walls, and Proſperity within thy Palaces.* This is his own prayer for it; and we may reaſonably conclude that there is as much intended in his exhortation to others. And we may ſee that the word Peace is uſed for all kinds of proſperity and happineſs in the Sacred Scriptures. Deut. 29. 19, ſaith *Moſes* there of him whoſe heart ſhould turn from the Lord: *And it come to paſs when he heareth the words of this Curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace, tho I walk in the imagination of mine heart, to add drunkenneſs to thirſt*; hereby meaning, that he ſhould eſcape the curſe, and yet do well and proſper. And ſaith *Solomon*, 1 Kings 2. 33. *But upon David, and upon his Seed, and upon his Houſe, and upon his Throne ſhall there be Peace for ever from the Lord*; hereby meaning much the ſame that he hath expreſſed, verſ. 45. *And King Solomon ſhall be bleſſed, and the Throne of David ſhall be eſtabliſhed before the Lord for ever.* And ſaith *Jezebel* to *Jehu*, 2 Kings 9. 31. *Had Zimri Peace, who ſlew his Maſter?* Hereby intending as much as if ſhe had ſaid, Did *Zimri* do well and proſper, who ſlew the King his Lord and Maſter? And ſaith the Prophet *Micaiah* to *Ahab*, when he went to *Ramoth-Gilead* to War, 1 Kings 22. 28. *If thou return at all in peace, the Lord hath not ſpoken by me*; thereby intending as much as if he had ſaid, If thou return in ſafety, and well, and with good ſucceſs. And this was a common Salutation among the *Jews*, to wiſh, or pray God to give them Peace, that is, all Joy and Happineſs. And this our Lord ordered his Diſciples to uſe, when he ſent them forth: *Luke* 10. 5. *And into whatſoever houſe ye enter, firſt ſay; Peace be to this houſe.* By theſe and many more ſuch like places we may ſee, that this word *Peace*, is uſed in a general way, for all Proſperity and Happineſs in every reſpect; For freedom from all Diſquiet and Miſery; and for a Proſperous Condition, flouriſhing in all Joy and Happineſs.

Happineſs. And indeed Peace ſeems to be the very Foundation and Ground work of all Proſperity and Happineſs, and without it there can be no true Happineſs, nor ſolid joy and comfort to any one.

In praying then for the Peace of *Jeruſalem*, we may conclude. That the Devout and Royal *Pſalmiſt* doth exhort and enjoyn them to make ſupplication to Almighty God for the good and welfare of it of all kinds; That *Jeruſalem* might become a Praiſe, and the Glory of the whole Earth; that it might become a quiet Habitation, and enjoy all kind of Peace and Tranquility: That it might enjoy all outward Peace, and be free from the Invaſions and Aſſaults of all forreign and outward Enemies; That it might be ſo ſheltered under the wings of Divine Providence, that no Foe nor Adverſary might come to caſt up a Bank, or to ſhoot an Arrow againſt it; And that it might be terrified and diſquieted with no fear nor apprehenſion of Danger from without.

We may conclude alſo, that he willeth and requireth them to pray for all inward Peace and Quiet among themſelves. This he ſheweth in his own Petition, *Ver.* 7, ſaying, *Peace be within thy Walls*. Hereby then were they obliged to pray, that *Jeruſalem* might be free from all inteſtine Broils and Jars among themſelves; That there might be no Factions and Diviſions therein to rent and tear it to pieces, and to do more miſchief than a Forreign Enemy; That there might be no reſtleſs Sons of *Belial* therein to interrupt and diſturb the bleſſed Peace of their Mother, and to play the Viper, and gnaw thro' and deſtroy the Womb that bare them; That there might be no ſecret Grudges and diſguiſed Malice and Heart-burnings among them any ways to threaten and annoy the happy Peace thereof; But that *Jeruſalem* might be, (as he ſaith *Verſ.* 3.) *builded as a City that is compact together*; That it might be firmly united together with true Love and hearty Good-will, which are the ſtrongeſt Cement and Band of all; That in *Jeruſalem* there might be the firmeſt Concord and Agreement imaginable, and that all things therein might be carried on with the ſweeteſt Harmony that could be.

We may alſo ſuppoſe, that he intends that they ſhould pray for all inward Peace and Satisfaction to every one's Heart and Mind; That there might be no ſorrow and grief of heart and diſcontent within

within Men's Breaſts to gaul their Bowels within; but that all might be calm and clear there, and that every Man's heart might be ſet at reſt as much as could be. This is the ſweeteſt Peace, and moſt of all to be valued, and that which muſt crown and compleat all other kinds of Peace; and therefore we may reaſonably ſuppoſe, that it is to be comprehended in their Prayers that they were to make for *Jeruſalem*. We may conceive that he requires them to pray for the Peace thereof in all theſe three reſpects, and for the good and welfare thereof of every kind; That it might be proſperous and happy upon all accounts, and might flouriſh and abound in all plenty and ſtore, and in every thing that is truly good and deſirable: That they ſhould pray after his own form of Prayer, *Pſal.* 144. 12; *That* their *Sons might be as Plants grown up in their youth*; *That* their *Daughters might be as Corner-ſtones, poliſhed after the ſimilitude of a Palace*; *That* their *Garners might be full, affording all manner of Store*; *That* their *Sheep* might *bring forth thouſands, and ten thouſands in* their *Streets*; *That* their *Oxen* might *be ſtrong to labour, that there* might *be no breaking in, nor going out*; And *that there* might *be no complaining in* their *Streets*: That they ſhould pray that ſuch a bleſſing as God promiſed by the Propher *Jeremiah*, might be accompliſhed and fulfilled to them; *Jer.* 33. 10, 11; That *there* might *be heard therein, the voice of joy, and the voice of gladneſs*; *The voice of the Bridegroom, and the voice of the Bride*; *The voice of them that ſhould ſay, praiſe the Lord of Hoſts, for the Lord is good, for his Mercy endureth for ever*; *and of them that ſhould bring the Sacrifice of Praiſe into the Houſe of the Lord.* By praying for the peace hereof; we may conclude, that he requires and enjoyns them to pray in ſuch a full manner as this.

Thirdly, We have here the place for which he requires their Prayers and that is for *Jeruſalem*. *Pray for the peace of Jeruſalem.*

This was the great *Metropolis* and Royal City of the whole Land of *Judea* at that time, and in the days of King *Solomon*; and always afterward was the Royal City of the Kingdom of *Judah*, till they were carried into Captivity, for their great Sin and Wickedneſs. And here in *Jeruſalem* the Houſe and Poſterity of King *David* Reigned, and had their Royal Throne; and God himſelf doth ſignifie that they ſhould Reign here, and that the People ſhould be proſperous and happy under their Government, if they would

would hearken to his voice, and keep his ſacred Commandments. This was the Supreme Seat of Judgment among them, where the higheſt Courts of Judicature were kept, and where true and impartial Juſtice was to be Adminiſtred, whereby every one was to be protected and defended in his juſt Rights and Liberties: And by the Regal Power thereof, were they to be preſerved from the invaſion and annoyance of all Forreign Enemies: And upon the Peace and Proſperity hereof did their own Peace and Proſperity depend, and could not well ſubſiſt without it. In this City did God declare that his Servant *David* ſhould have a Light before him. 1 Kings 11. 36. *And unto his Son* (that is *Solomon's* Son) *will I give one tribe, that David my Servant may have a light always before me in Jeruſalem, the City which I have choſen me, to put my Name there.* For *Solomon's* ſin in departing from the Lord and following of Idols; and for the wickedneſs of the People, did God declare that he would rend part of the Kingdom from his Sons and poſterity, and give it to *Jeroboam*; but yet he would let them have a part for *David's* ſake, that he might have a Light before the Lord in *Jeruſalem*, that is, a Son and Heir of his Family to reign there in *Jeruſalem*. And although *Abijam* deſerved to have his Poſterity deprived thereof; yet God would have *David* to have a Lamp there ſtill, and have *Jeruſalem* eſtabliſhed with the Royal Throne of King *David*. 1 Kings. 15. 4. *Nevertheleſs for David's ſake did the Lord his God give him a lamp in Jeruſalem, to ſet up his Son after him, and to eſtabliſh Jeruſalem.* And this is one reaſon why the Lord would defend this City from the King of *Aſſyria*, becauſe it was the Royal City of the Houſe of his Servant *David*: 2 Kings 19. 34. And when God was about to deliver them to be ſpoiled by their Enemies, he declares to them, that if they would repent and keep his Commandments, and ſanctifie his Sabbaths, he would ſtill grant to them this bleſſing, that they ſhould have the Kings hereof over them ruling in great proſperity; and that they ſhould ſtill be happy under their Government. Jer. 17. 25. *Then ſhall there enter into the gates of this City Kings and Princes ſitting upon the Throne of David, riding in Chariots and on Horſes, they and their Princes, the Men of Judah and the Inhabitants of Jeruſalem; and this City ſhall remain for ever.* And ſo *Jer.* 22. 3. And the Pſalmiſt here in this Pſalm

doth mention, as a part of the Prerogatives of this City of *Jeruſalem*, that the Seats of Judgment, and the Throne of the Kingdom was there; and doth hereby intimate, that this was one reaſon why they ſhould pray for the Peace and Happineſs of it: ver. 5, the Verſe before the Text: *For there are ſet Thrones of judgment; the Thrones of the Houſe of David.* And verſ. 8. *For my Brethren and Companions ſakes, I will now ſay, Peace be within thee.* We may ſee that it was upon publick reſpects, that he enjoyns them to pray for the Peace of *Jeruſalem*: And we may conceive that this was one reaſon why he requires them to pray for it, becauſe it was the Regent City, and the Royal Throne of the Kingdom was fixed there, and it was the chief place where Juſtice and Judgment were to be executed.

In praying then for *Jeruſalem*, we may conceive that he intends no leſs than that they ſhould pray that this City might be advanced and ſet up on high, and that the Throne of *David* might be therein continued, and that he might not want a Man to ſit thereon after him, to ſway the Scepter thereof in Truth and Righteouſneſs: That the Kings hereof might proſper and be Mighty, and that they might protect and ſave the People from all their Enemies: That true Juſtice and Judgment might be adminiſtred from hence, and every one defended in his juſt Rights and Liberties: That they ſhould ſeek and pray for the Peace of *Jeruſalem* their head City; becauſe in the Peace thereof they all ſhould enjoy great Peace and Proſperity; as God ordered them afterwards to Pray for the Peace of *Babylon* upon the like account, when he ſent them into Captivity. Jer. 29. 7. *And ſeek the Peace of the City whether I have cauſed you to be carried away Captives, and pray unto the Lord for it: For in the Peace thereof ſhall ye have Peace*: And much more then might they expect Peace and Proſperity in the Peace of their own City *Jeruſalem* in the days of *David* and *Solomon* and the ſucceeding Kings thereof. In praying then for the Peace of *Jeruſalem* he doth in effect require them to pray for their whole Polity and Government, and for the Good and Welfare of their whole Land and Nation, that depended hereupon, and was made happy in the Peace and Proſperity of this City, and the Throne therein eſtabliſhed.

But

But farther, *Jeruſalem* was the Renowned City of all the World, that had none like it upon the face of the whole Earth: for this was the City of the great King the Lord of Hoſts; the City that he had choſen above all others to place his ſacred Name there, and to be the place of his more peculiar Reſidence here amongſt us Mortals; and here was a Temple then to be built for his Honor and Service, according to his own direction and appointment, which was to be a Houſe of Prayer to all Nations; and here had he commanded them to perform his more ſolemn Worſhip and Service; and here he vouchſafed more of his divine Preſence than he did in any City beſides. And upon this account eſpecially it is that the Royal Pſalmiſt exhorts and enjoyns them to pray for the Peace of *Jeruſalem*. God did declare by his ſervant *Moſes* that he would chooſe a place to cauſe his Name to dwell there, and that they ſhould reſort to that place to perform there more ſolemn Worſhip and Service to him there, long before *David*'s time. Deut. 12. 10--. *But when ye go over Jordan* (ſaith *Moſes*) *and dwell in the Land which the Lord your God giveth you to inherit, and when he giveth you reſt from all your Enemies round about, ſo that you dwell in ſafety: then ſhall there be a place which the Lord your God ſhall chuſe to cauſe his Name to dwell there; thither ſhall ye bring all that I command you, your burnt-offerings, and your ſacrifices, your tythes, and the heave-offerings of your hand, and all your choice vows, which ye vow unto the Lord.* By this and other places in Deut, it is plain that God would chuſe a place for his ſacred Name, and that they were to reſort thither to perform their more ſolemn Worſhip and Service to him there. And here at this place were all their Males to appear three times in the year; Deut. 16. 16. *Three times in a year ſhall all thy Males appear before the Lord thy God, in the place which he ſhall chooſe, in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles--.*

And the Lord did ſignify to *David* that he had choſen *Jeruſalem* for this place where he would put his holy Name. And ſo he ſaith, Pſal 132. 13--. *For the Lord hath choſen Zion; he hath deſired it for his Habitation. This is my reſt for ever, here will I dwell; for I have deſired it.* And Zion was a part of *Jeruſalem*, and ſeems to be put for the whole. And unto *Jeruſalem* had

David brought the Ark of God, and put it in the Tent which he had there made for it, until the Temple was builded; 2 Chr. 1. 4. And here had he prepared a place for the Temple of the Lord, and did intend to build it; but God would have *Solomon* his Son to build it, and he builded it in the place that *David* had prepared. 2 Chr. 3. 1. *Then Solomon began to build the houſe of the Lord at Jeruſalem in mount Moriah, where the Lord appeared unto David his Father, in the place that David had prepared in the threſhing-floor of Ornan the Jebuſite.* And not only the City and the place, but the very draught of this houſe of God was ſhewed to *David*, and God himſelf ſeems to order the faſhion of it, as he did of the Tabernacle in the wilderneſs, and *David* delivered the pattern thereof to his ſon *Solomon*; 1 Chr. 28. 11. And according to theſe divine Inſtructions did *Solomon* build this extraordinary Temple of the Lord; and as ſoon as it was finiſhed, the glory of the Lord appeared in it; 1 Kings 8. 10--. And here was he to be more ſolemnly worſhiped than any where elſe, a great part of his Worſhip and Service being appropriated to this peculiar Temple of his. In Zion it was that praiſe waited for him; and in *Jeruſalem* was the vow to be performed to him; Pſal. 65. 1. and 116. 18, 19. And ſaith the Pſalmiſt, Pſal. 48. 2. *Beautiful for ſituation, the joy of the whole Earth is mount Zion, on the ſides of the north, the City of the great King.* The Temple here was God's peculiar houſe, and to be an houſe of Prayer to all people; Iſ. 56. 7. And upon this account of Religion, and of God's Worſhip and Service it is that *Jeruſalem* is called the holy City, the City of God, the City of the great King, and God ſaid to love it above all others. Matt. 4. 5. and 5. 35. And Pſal. 87. 2. *The Lord loveth the gates of Zion, more than all the dwellings of Jacob. Glorious things are ſpoken of thee, O City of God.*

Upon this account eſpecially it is, that the Royal Pſalmiſt requires them to pray for *Jeruſalem*, becauſe it was the capital City of Religion, the City of the Lord of hoſts, that he had eſpouſed to himſelf above all others; and his great Temple of Worſhip was to be here: for upon this houſe of God had the devout Pſalmiſt ſet his heart and affections, though it was not then built, as he ſheweth, 1 Chr. 29. 3. *Moreover becauſe I have ſet my affection to the houſe of my God* (ſaith he) *I have of mine*

own

own proper good--. And upon this account it is, that he is ſo much concerned for *Jeruſalem.* And this he declareth himſelf in this pſalm, 122. 9. *Becauſe of the houſe of the Lord our God, I will ſeek thy good.* This is the great reaſon why he would ſeek the good of *Jeruſalem,* and doth exhort others to pray for it; becauſe God's Houſe and ſolemn Worſhip was to be here, and his heart was ſet upon them.

In praying then for *Jeruſalem,* he doth exhort and require them to pray for the good and welfare of the Church of God, that it might enjoy all Peace and Quiet; and that his Worſhip and Service might here at *Jeruſalem* be performed in a due and publick manner to his great Honour and Glory; and to the real benefit and comfort of his Worſhippers and Servants: That his Sanctuary and holy Place there, might not be polluted and profaned by Heathens and unhallowed Perſons, and his Worſhip and Service corrupted or quite neglected and caſt off, and Religion driven to hide her head; but that *Jeruſalem* might be as a City upon an hill, taken notice of and admired by all the World, for the ſolemn Worſhip of Almighty God that ſhould there be performed: That they might unanimouſly Serve and Worſhip God there, and that all Nations might flock thither to his Solemnities, and to join in his Worſhip and Service: That *many Nations* might *come and ſay* (as it is *Mic.* 4. 2.) *Come and let us go up to the Mountain of the Lord, and to the houſe of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.* That God's Ordinances and Worſhip ſhould there be duely celebrated and kept where they ought; and with that purity and devotion and ſplendor that they ought too: That true Religion might be advanced and in eſteem among them, and that God's Honour and Service might be ſet up and exalted above all, and that it might be joy and gladneſs of heart to them to ſee it ſo.

In praying for the Peace of *Jeruſalem,* he ſeems to do no leſs than require and enjoin them to pray for the good and welfare of their whole Nation, which depended hereupon; and eſpecially that they ſhould pray for the Good and Proſperity of the Church, that it might flouriſh and enjoy all manner of Peace among them, and that God might be duely ſerved at his Temple, the place that he himſelf had choſen.

And

And now from this Text we may ſee, that it is our duty to be much concerned and to pray for our *Jeruſalem* in this manner: That we ſhould bear hearty good-will to our own Land and Nation, and the *Iſrael* of God among us; and eſpecially to our own Church, and that pure Religion among us: That we ſhould be very zealous in our Prayers for them, and endeavour to preſerve them, and to do them all the good we can in a lawful way. This we are taught by this Text: For the Pſalmiſt ſpake by the Spirit of God, and what he hath ſaid here, is to be an Inſtruction to us, as well as it was to the *Jews*. Rom. 15. 4. *For whatſoever things were written aforetime* (ſaith the Apoſtle) *were written for our learning*. And we may ſee, that under the names of *Jeruſalem* and *Zion* the Chriſtian Church ſeems often to be meant, or at the leaſt to be included therein. *Jer.* 33. 15--. *In thoſe days, and at that time will I cauſe the Branch of Righteouſneſs to grow up unto David, and he ſhall execute Judgment and Righteouſneſs in the Land. In thoſe days ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely; and this is his Name whereby he ſhall be called, The Lord our Righteouſneſs.* And by this Branch of Righteouſneſs, is meant our bleſſed Saviour, and therefore under *Jeruſalem*, is comprehended the Chriſtian Church. And ſaith the Prophet *Iſaiah* 2. 2; *And it ſhall come to paſs in the laſt days, that the Mountain of the Lord's houſe ſhall be eſtabliſhed in the top of the Mountains, and ſhall be exalted above the Hills, and all Nations ſhall flow unto it.* And this ſeems to be a prediction of the times of the Goſpel, and this Mountain of the Lord's houſe, to be the Chriſtian Church. And ſaith the Prophet *Micah* 4. 7. *And the Lord ſhall Reign over them in mount Zion, from henceforth even for ever.* But this cannot well be underſtood of any other Reigning over them than in the Chriſtian Church: For there is no appearance of God's Reigning over them now in Mount *Zion*, taking it literally for that place in the Land of *Judea*. And that this Legal and Temple-worſhip of the *Jews* at *Jeruſalem* was to ceaſe, and that God was then to be worſhiped after a Spiritual manner, even our Bleſſed Lord ſheweth: *Jo.* 4. 21. *Jeſus ſaith unto her, Woman believe me, the hour cometh, when ye ſhall neither in this Mountain, nor yet at Jeruſalem worſhip the Father.* And *Ver.* 23. *But the hour cometh, and now is, when the true Wor-*

ſhipers

ſhippers ſhall Worſhip the Father in Spirit and in Truth; for the Father ſeeketh ſuch to Worſhip him. The *Jewiſh* way of Worſhip at the Temple was then to ceaſe; and *Jeruſalem* literally taken was no longer to be God's peculiar place of Worſhip above all others, after the Goſpel was publiſhed and after the death of our Saviour: Nor is it that City litterally taken, that we are now obliged to pray for above all others: But it is the Chriſtian Church which is now to be accounted the true *Iſrael* of God, and to come in place thereof and is oft comprehended in the name of *Jeruſalem*, and meant by it; and for this are we now to pray. And we may ſee that *Jeruſalem* is uſed in a figurative manner for the Church of Chriſt. *Gal.* 4. 26, Saith the Apoſtle; *But Jeruſalem which is above, is free, which is the Mother of us all.* And ſaith the Apoſtle ſpeaking of the Chriſtian ſtate of the Church, *Heb.* 12. 22; *But ye are come unto mount Zion, and unto the City of the living God, the Heavenly Jeruſalem, and to an innumerable company of Angels, to the general Aſſembly and Church of the Firſt-born, which are written in Heaven.* The Chriſtian Church, which is in Society with the Saints and Angels above, is the *Jeruſalem* that we are now to be ſo much concerned for, and eſpecially for that part of it among us.

By this exhortation and precept then of the devout Pſalmiſt, (though it doth primarily reſpect the *Jews*) are we alſo taught to ſeek and pray for the Peace and Proſperity of the true Church of God, eſpecially of that part of it that is amongſt us; and for the Good and Welfare of our own Kingdom and Nation, upon which our own Peace and Happineſs do depend; and to do all the good Offices for them that we can: For in ſuch a general ſenſe are we to underſtand the exhortation and precept here in the Text, as I have ſhewed. And

Firſt, We ought to have a great care that we do no injury and harm to them, and no ways diſturb the Peace of them. In being required and enjoyned to pray for our *Jeruſalem*, for the Church of God, and for the good of our own Nation and People, we are hereby plainly forbid to do any Injury and Wrong to them. And it is our Saviour's command, that we ſhould be harmleſs and innocent in all reſpects. *Mat.* 10. 16. *Behold* (ſaith he) *I ſend you forth as ſheep in the midſt of Wolves; be ye therefore*

therefore wise as Serpents, and harmless as Doves. And herein especially are we to be so, in committing no publick Offences and Crimes against the Church, or good of the Nation. We are to be very cautious and circumspect, that we do not wilfully offend against the common Good and Welfare of the Church or State; and to have a great care that we commit no wilful Acts of Violence and Wrong against them; and that we lend no helping hand to destroy and overthrow the Protestant Church, and our Good Laws and well-established Government. There is no doubt to me, but that the Protestant Church of *England* is a true and eminent part of the Church of Christ; and therefore every Man ought to have a very great care that he doth not any ways help to destroy and pull it down, and to introduce Popery in the room of it. The Protestant Religion is agreeable to the pure Word of God; but Popery is flat contrary to that sacred Word in a multitude of places, as you may see in *the Protestant's Letter*, and the Book called, *the Contrariety of Popery to the blessed Word of God*; and every good Protestant then ought to chuse rather to die at the Stake, than to help to make this change in Religion. And those that do so, may justly expect the Woe and Curse of God to come upon them for helping to destroy such an eminent part of his Church. And we are to have a care that we offer no Wrong and Violence to any of the Members thereof; that we no ways annoy and injure the very meanest of them. Nor must we help to overthrow our laudable and good Laws and well Established Government, and to bring the Kingdom under the Popish Yoke and Bondage again. If we bear that good will that we ought to our *Jerusalem*, and would observe this precept of the Devout and Royal Psalmist, we must refrain from the doing of any of these things; and offer no Violence nor Injury to our beloved City, or any of the Members of it. And to deter us the more from doing any Acts of Violence and Wrong to the Church, or any of the faithful Members thereof, we may see that Woe and Misery is threatned to such, and like to come upon them. Our Saviour pronounceth a Woe against the *Pharisees* for obstructing the Kingdom of Heaven, and hindering the progress of the Gospel. *Mat.* 23. 13. *But woe unto you Scribes and Pharisees Hypo-*

Hypocrites (saith he) *for ye shut up the Kingdom of Heaven against Men: For ye neither go in your selves; neither suffer ye them that are entring, to go in.* And saith he, *Luc.* 11. 52. *Wo unto you Lawyers; for ye have taken away the key of knowledge; ye entred not in your selves; and them that were entring in, ye hindred.* This wo is denounced against them, for opposing the Kingdom of Heaven, and hindering the increase and advancement of the Church of God: And all those that shall now help to destroy the true Church of Christ, or to do any wrong to any part thereof, may justly expect to fall under the lash of such a Woe and Curse. And our Lord denounces a Woe against all such as offend against his Church, or any of the smallest Members of it, and offer them any injury and wrong. Matth. 18. 6--. *But whoso shall offend one of these little ones* (saith he) *which believe in me; It were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the Sea. Wo unto the world because of offences; for it must needs be that offences come: but wo to that man, by whom the offence cometh.* And to this purpose, *Mar.* 9. 42. and *Luk.* 17. 1. The Church is the Spouse of Christ, and all the true and faithful Members thereof are dear to Almighty God; and whosoever offereth any injury and violence to them, will fire the wrath of Almighty God against himself, and bring a Woe and Curse upon his own head. When *Saul* breathed out threatnings and slaughter against the Church and Disciples of our blessed Saviour, and went to *Damascus* to bring them bound from thence to *Jerusalem*, to have them imprisoned and punished; our Saviour told him, that in so doing he persecuted him; and let him know, that he should find sharp service in so doing, *Acts* 9. 3--. *And as he journeyed, he came near to Damascus, and suddenly there shined round about him a light from Heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: It is hard for thee to kick against the pricks.* This was the persecuting of Christ himself, as we see it was resented; and in such high provocations we must expect to bring the wrath of God upon our selves. And saith St. *Paul* to the *Galatians* concerning those that troubled their Church, Gal. 5. 12; *I would they were even cut off, which trouble you.* This heavy wish doth he utter against such as troubled and molested the Church of the *Galatians.*

And ſaith he to the *Theſſalonians*, 2 Theſſ. 1. 6; *Seeing it is a righteous thing with God to recompence Tribulation to them that trouble you.* This is like to be their Doom, that trouble the Church and are Enemies to it, and do any violence to it, or the faithful Members thereof. And we may ſee that *Elymas* the Sorcerer was ſtruck with blindneſs, for withſtanding the Apoſtles, and ſeeking to turn away the Deputy of *Paphos* from the faith, *Acts* 13. 8--. By theſe and ſuch places we may ſee what a ſinful and evil thing it is to do any injury and harm to the Church of God, or to any of the faithful Servants of God: And what ſharp puniſhment they are to expect that do ſo. And according to our great Wickedneſs muſt we now expect to be puniſhed, if we help to deſtroy the Proteſtant Church and to ſet up Popery, or join with thoſe that do ſo, and give encouragement to ſuch an unrighteous and helliſh work. And we are not to expect to go unpuniſhed in our follies and ſinful ways if we go about to overthrow the good Government of our Kingdom, or any ways to diſturb the Peace and Quiet of it. All ſuch offences are of a publick and high nature; and thoſe that are guilty thereof, muſt expect to be dealt with accordingly.

And we are alſo to have a great care that we do not diſturb the Peace of our *Jeruſalem* by making any cauſleſs Diviſions and Schiſms in the Church to rent and tear it to pieces, and to deſtroy all the Peace and Quiet thereof. And we are to make no Factions and Parties in the Kingdom, to make any confuſion and diſorder therein. All cauſleſs Diviſions in the Church are very ſinful, and ſtrictly forbidden in ſeveral places in the Word of God. *Rom.* 16. 17, ſaith the Apoſtle there; *Now I beſeech you brethren, mark them which cauſe diviſions and offences contrary to the doctrine which ye have learned, and avoid them.* With great earneſtneſs doth he diſſuade them from following all ſuch as make any cauſleſs Diviſions among them. And ſaith St. *James* 3. 14--, *But if ye have bitter envying and ſtrife in your hearts, glory not, and lye not againſt the Truth. This wiſdom deſcendeth not from above, but is earthly ſenſual deviliſh. For where envying and ſtrife is, there is confuſion and every evil work.* Envying and ſtrife and diviſions are productive of nothing that is good; but of all confuſion and diſorder, and deſtroy all the Peace and Happineſs of the Church and Kingdom. And theſe bring ruin and deſtruction in the end, as our bleſſed Lord hath taught us, Mat. 12, 25. *And Jeſus knew*

knew their thoughts, and said unto them; every Kingdom divided against it self, is brought to desolation: and every city or house divided against it self, shall not stand. Hence we see a Land and Kingdom is like to be brought to desolation and ruin. If we would study and seek the Peace of our *Jerusalem*, our Church and Kingdom, we must create and promote no Divisions and Factions therein.

And that we may be wholly innocent herein, and not instrumental in overthrowing and disturbing the Peace and Happiness of our Church and Nation, we are to have a care that we do not help to bring down the judgments of God upon them by our own sins and wickedness: That we do not hereby help to cause the Light of the Gospel to be taken away from us; and justly cause the Lord to visit our Nation with the Sword or Pestilence, or some other sore and terrible judgment.

If we bear true Love to our *Jerusalem*, to our own Church and Kingdom, and would seek the Good and Welfare of them, we are then to take great care that we our selves do no injury and harm to them, and no ways disturb their Peace and Quiet: That we help not to destroy and overthrow them, and to bring in Popery and the *Romish* Yoke into this Nation: That we help not to bring disquiet and misery upon them, by creating and promoting of Divisions and Factions therein: And that we help not to pull down the heavy judgments of God upon them by our sins and wickedness.

If we are true Lovers of our *Zion*, we are carefully, in the first place, to avoid the doing of any injury and wrong thereto.

Secondly, We are to be highly concerned for our *Jerusalem*, and to endeavour to prevent, and to keep off all the evil and harm that may befal our Church and Kingdom at any time, what we can in a good and lawful way; but things unlawful must not be attempted, such as the taking up of Arms against Authority. That little Power that we have, we are to use to a good end, and to stand up for the good of the Church and Nation, to oppose all the violence and injuries that may be offered to them, what we can; and when we can do no more, to shew our dislike of such things as are evil and hurtful to them, and to have no hand in such. Every one in his own Place and Station should oppose, and withstand all Corruptions and sinful Innovations, and all things that tend any ways to the Ruin, or to disturb the Peace and Weal of the Church and Kingdom; And

eſpecially are we all to oppoſe and withſtand the Errors and Corruptions of the Church of *Rome* what we can, and to give no way for the introducing of them and the Popiſh Religion: For that Religion I apprehend now to be coming upon us; and we Proteſtants ſhall be notoriouſly ſinful, if we help to bring it in, and do not in a mild way oppoſe it. For the Faith and Truth of the Goſpel, and for the Conſtitutions and Liturgy of our own Church, and for our Laws and Government, ſo far as they are good and agreeable to the bleſſed Word of God, (by which we are all to be guided) are we to ſtrive and contend, and willingly to give way to nothing that ſhall tend to the overthrowing of them. This the Apoſtle ſheweth, that we are to ſtrive for the Faith of the Goſpel and the pure Word of God. *Phil.* 1. 27--, *That ye ſtand faſt in one ſpirit, with one mind, ſtriving together for the faith of the Goſpel; And in nothing terrified by your adverſaries--.* By no Terror of our Adverſaries are we to be moved to depart from the Faith of the Goſpel and the bleſſed Word of God. And ſaith St. *Jude*, ver. 3--, *Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needful for me to write unto you, and exhort you, That ye ſhould earneſtly contend for the Faith, which was once delivered to the Saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the Grace of God into laſciviouſneſs--.* And ſuch there are now like to be, whoſe errors and corruptions are to be oppoſed and withſtood by all good and pious Men. And we may ſee that the Church of *Pergamos* is commended for ſtanding for the truth of the Goſpel, and not giving way to be ſeduced to Apoſtacy, though it were in a time of great danger. Rev. 2. 13. *I know thy works and where thou dwelleſt, even where Satan's ſeat is, and thou holdeſt faſt my Name, and haſt not denyed my faith, even in thoſe days, wherein Antipas was my faithful Martyr, who was ſlain among you, where Satan dwelleth.* For the pure Word of God, and the Truth of the Goſpel are we at all times to ſtrive and contend what we can, and to ſtand againſt all errors and corruptions that are contrary thereto, though it ſhould be with great hazard of our Lives. And for the good Conſtitutions and Orders of our own Church, and for our own Laws and Government which are agreeable to the bleſſed Word of God, are we to ſhew ſome care and zeal, and not willingly to give way to have them ſubverted and overthrown, but mildly

to

to oppoſe all alterations therein, that may be deſtructive to them, and to our Peace and Happineſs therein. The *Rechabites* are commended for obeying the commandments of *Jonadab* their Fore-father, who had ſet them certain Laws and Commands; and becauſe they would not depart from them; *Jer.* 35. 6. And much more then ought we to be zealous for the good Orders and Conſtitutions of our own Church, and the Laws and Government of our own Nation; and in a good Chriſtian way to ſtand up for them; and to oppoſe all attempts that are made to overthrow them.

And that we may be the more ſerviceable to our Church and Kingdom, and endeavour to prevent all the evil that may befal them; we are to oppoſe the great ſins and iniquity of the times what we can, that hereby we may endeavour to prevent the Judgments of God from coming upon them: For Iniquity, when it is grown ripe, will be ſure to bring ſome Judgment or other. We are to ſtop the current of all wickedneſs what we can, and to endeavour to reclaim and draw all ſinners from their evil ways. This we are to do, both out of Chriſtian compaſſion to their own Souls, that we might help to ſave them, if it may be; and alſo to prevent ſuch evil and miſery as they will help to bring upon a place by their wickedneſs. By all good and lawful ways are we to endeavour to prevent and keep off all evil and miſery that may now, or at any time befal our Church and Nation.

Thirdly, We are to be grieved and to mourn for all the miſeries and calamities that befal our *Jeruſalem*, our Church and Kingdom. The true Proteſtant Church among us are we now to eſteem as our *Jeruſalem*, and to account it as dear to us as our very Lives; and for all the evils that befal it are we to be much troubled and perplexed. This ſhould be matter of great mourning and lamentation and weeping to us, to ſee our Church brought low and under a cloud, and in a deſolate and forſaken condition: To ſee the bleſſed Peace thereof to be removed and taken away, and her Enemies triumphing over her, this ſhould be ſorrow and grief of heart to all her faithful children. And now is the time come that all good Proteſtants are to fall to bitter mourning and weeping; For now is the time at hand, that the Gentiles are to tread under foot the holy City forty and two months; *Rev.* 11. 2. Now is the time drawing near, that

the

the Beaſt that aſcendeth out of the bottomleſs Pit, will make war againſt the witneſſes of God, and overcome them; Rev. 11. 7: Now I apprehend the time to be at hand, that Popery ſhall prevail over the Proteſtant Church for three years and an half; and this ſhould call us all to great mourning and lamentation. Nor is it with dry eyes that I have drawn up theſe lines. And we are to know, that our ſins are the cauſe of this miſery that is coming upon us; and therefere we have the greater reaſon to mourn. We may ſee that the *Jews* wept in their Captivity, when they thought of the deſolate condition of their *Jeruſalem*, Pſal. 137. 1. *By the rivers of Babylon, there we ſat down, yea we wept when we remembred Zion.* And the Prophets did much bewail the miſeries that befel the Church and People of God. Iſ. 22. 4--. ſaith the Prophet; *Therefore ſaid I, look away from me, I will weep bitterly, labor not to comfort me, becauſe of the ſpoiling of the daughter of my people: For it is a day of trouble, and of treading down, and of perplexity by the Lord God of Hoſts in the valley of viſion, breaking down the walls, and crying to the mountains.* And ſaith the Prophet Jeremiah 4. 7, 8; *The lyon is come up from his thicket, and the deſtroyer of the Gentiles is on his way; he is gone forth from his place to make the land deſolate, and the cities ſhall be laid waſt without an inhabitant. For this gird you with ſackcloth, lament and howl: For the fierce anger of the Lord is not turned back from us.* And Jer. 6. 26, ſaith he; *O daughter of my people, gird thee with ſackcloth and wallow thy ſelf in aſhes; make thee mourning, as for an only ſon, moſt bitter lamentation; for the ſpoiler ſhall ſuddenly come upon us.* To mourning doth he call them upon the ſight of the evil that he ſaw coming upon them. And for the great wickedneſs of his people, and the Judgments of God that came upon them for it, doth the Prophet lament ſore. Jer. 9. 1. *Oh* (ſaith he) *that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the ſlain of the daughter of my people. O that I had in the wilderneſs a lodging place of wayfaring men, that I might leave my people, and go from them: For they be all adulterers, an aſſembly of treacherous men.* And ſaith he, Jer. 13. 16--; *Give glory to the Lord your God, before he cauſe darkneſs, and before your feet ſtumble upon the dark mountains, and while ye look for light, he turn it*

into

into the ſhadow of death, and make it groſs darkneſs. But if ye will not hear it, my ſoul ſhall weep in ſecret places for your pride, and mine eyes ſhall weep ſore, and run down with tears, becauſe the Lord's flock is carried away captive. While there remained ſome time to provide for their peace and good, he exhorts them to a reformation and to give glory to God, before the time of darkneſs came fully upon them: But if they would not hear, he tells them that he would ſorely bewail their folly and the calamity and miſery that would come upon them. And this God ordered, that they ſhould mourn and weep for the miſery that was coming upon them. Jer. 9. 17--. *Thus ſaith the Lord of Hoſts, conſider ye, and call for the mourning women, that they may come, and let them make haſt, and take up a wailing for us, that our eyes may run down with tears, and our eye-lids guſh out with waters.* And ver. 21. *For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the ſtreets.* And ſaith God to him, Jer. 14. 17--. *Therefore thou ſhalt ſay this word unto them; let mine eyes run down with tears night and day, and let them not ceaſe; for the virgin daughter of my people is broken with a great breach, with a very grievous blow. If I go forth into the field, then behold the ſlain with the ſword; and if I enter into the city, then behold them that are ſick with famine, yea both the prophet and the prieſt go about into a land that they know not.* Thus was he to weep before them for their miſeries. And the Prophet ſheweth how *Jeruſalem* wept for the miſeries and ſorrows that were come upon her. Lam. 1. 2. *She weepeth ſore in the night, and her tears are on her cheeks; among all her lovers ſhe hath none to comfort her; all her friends have dealt treacherouſly with her; they are become her enemies.* And I wiſh that the Sons of the Proteſtant Church would not now ſo deal with her, and become her enemies. And ver. 15--. *The Lord hath troden under foot all my mighty men in the midſt of me; he hath called an aſſembly againſt me to cruſh my young men. The Lord hath troden the virgin, the daughter of Judah, as in a wine preſs. For theſe things I weep, mine eye, mine eye runneth down with water, becauſe the comforter that ſhould relieve my ſoul, is far from me: my children are deſolate, becauſe the enemy prevaileth. Zion ſpreadeth forth her hands, and there is none to comfort her; the Lord hath com-*

commanded concerning Jacob, that his adverſaries ſhould be round about him; Jeruſalem is as a menſtruous woman among them. Thus doth he bring in *Jeruſalem* bewailing her ſelf, and doth much lament her deſolate condition. And ſaith he, Lam. 2. 11; *Mine eyes do fail with tears; my bowels are troubled, my liver is poured upon the earth, for the deſtruction of the daughter of my people; becauſe the children and the ſucklings ſwoon in the ſtreets of the city.* In this extraordinary manner was he troubled, and did ſorely weep for the great miſery that came upon them and their beloved *Jeruſalem.* And the Prophet *Amos* rebukes it as a crime in ſome of them, that they were not grieved for the affliction of the People of God. Amos, 6. 1. *Wo to them that are at eaſe in Zion;* And ver. 6. *That drink wine in bowls, and anoint themſelves with the chief ointments: But they are not grieved for the affliction of Joſeph.* And our bleſſed Lord himſelf wept over *Jeruſalem,* for the miſery and deſtruction that was coming upon it. Lu. 19. 41--. *And when he was come near, he beheld the city, and wept over it, ſaying, if thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy Peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground.* Thus ſorrowful did our bleſſed Lord ſhew himſelf for the great miſery and deſtruction that was coming upon this City, for the great wickedneſs thereof; and did moſt earneſtly deſire that they would amend, and mind the things that belonged to their Peace before it was too late; and was greatly troubled at their carnal ſecurity, that they were ſo unconcerned in this weighty matter. By theſe and ſuch places we ſee, that it is our duty to be troubled, and to mourn and weep for all the publick Calamities and Miſeries that befal our Church and Nation. To ſee men to grow cold in their Zeal and Devotion towards Almighty God, and to have little or no heart towards their duty and ſervice towards him; To ſee the houſe of God to be deſerted and forſaken, and his Ordinances and Worſhip to be ſlighted and neglected; To ſee the Church rent and torn to pieces with ſchiſms and diviſions, and to ſee mens zeal all ſpent a wrong way in heats againſt one another; To underſtand that Popery is like to prevail over the

Pro-

Proteſtant Church for three years and an half, and that the Popiſh Gentiles are like to tread under foot the holy City the true Church of Chriſt for forty and two months; To ſee wickedneſs and impiety to abound every where in the Nation, and Love and Goodneſs to be withdrawn; to ſee the Kingdom divided into Factions and Parties, and to know, as our Lord hath told us, that a Kingdom ſo divided cannot ſtand; To ſee that our ſins and iniquities are grown great, and to know that wrath and judgments will be ſure to be the iſſue and conſequence of them; Theſe things muſt needs be matter of ſorrow and grief to all good men, and call them to lamentation and mourning, to ſee the Peace of our Church and Kingdom in ſuch a manner to lie a bleeding, and no likelihood that the wounds thereof ſhould be healed. And at this time the Church of Chriſt, and our Nation give us too great a cauſe of ſorrow in this reſpect.

Fourthly, We are to endeavour to procure all the good we can to our *Jeruſalem*, our Church and Kingdom in a lawful and Chriſtian way. We are to promote the peace and proſperity thereof, of all kinds, as much as in us lies: For it would be but vain to call upon God for his help and ſuccour for our *Jeruſalem*, if we are ſo little concerned for it, that we will not vouchſafe it our own help and aſſiſtance, ſo far as we have power. And the devout Pſalmiſt here doth reſolve upon this, that he would do what good he could to *Jeruſalem*. Pſ. 122. 9. *Becauſe of the houſe of the Lord our God, I will ſeek thy good.* And the Apoſtle exhorteth us to ſeek the good of others: 1 Cor. 10. 24. *Let no man ſeek his own; but every man another's wealth:* And much more then ought we to ſeek the good and welfare of the Church and Kingdom, which are of ſuch a general concern; and not to think much to beſtow both labor and coſt for the benefit of them. And it is our Lord's command that we ſhould ſeek the Kingdom of God, and ſeek it in the firſt place. Matt. 6. 33. *But ſeek ye firſt the Kingdom of God* (ſaith he) *and his righteouſneſs; and all theſe things ſhall be added unto you.* The promoting of God's Kingdom and Righteouſneſs among men, is to be our firſt and chiefeſt care; and to ſuch endeavours a bleſſing of earthly things is promiſed. And to promote the Goſpel, and the pure Religion thereof, is to promote the Kingdom of God, as St. *Paul* ſhew-

eth; Col. 4. 11. *Theſe onely are my fellow workers unto the Kingdom of God.* But not only the outward profeſſion of the Goſpel, but chiefly the inward reception of it, and the hearty belief of the Goſpel which produces obedience and makes a life conformable thereto, is the true Kingdom of God: And ſo our Saviour hath told us that the Kingdom of God is within us; Lu. 17. 21. And not only the outward profeſſion of the Goſpel, but eſpecially the inward and hearty embracing thereof ſhould we endeavor to promote and advance what we can. And the Peace and Proſperity of our Church and Kingdom ſhould we advance as much as we can, that the Goſpel and Kingdom of God may be promoted therein as much as may be; and that God may be duely worſhipped and honoured therein, and that his worſhippers and ſervants may receive true benefit and comfort thereby. We are to endeavour by all mild and gentle ways to heal the breaches and diviſions that are in the Church, and to allay all bitterneſs and animoſities that are among us, and to draw all to union and concord, and to promote love and goodneſs among all, if it may be. And by all other lawful means ſhould we ſeek the good and welfare of our Church and Kingdom.

And herein eſpecially are we to be aſſiſting to the proſperity and happineſs of our Church and Nation, by leading of harmleſs and righteous and holy lives. Hereby ſhall we do the Church and Kingdom the greateſt ſervice of all. This will adorn our Church and Religion the moſt of all, when all that are of other perſuaſions ſhall take notice what innocent and pious lives the Sons of our Church lead, and how juſt and upright they are in all their ways. And hereby ſhall we help to procure the Bleſſing of Almighty God upon us, which is that which muſt complete and crown all our Peace and Happineſs in every reſpect, and make it firm and laſting, or elſe it will never be done. They are our ſins which withhold good things from us, and hinder the advancement of our Peace and Happineſs, which we muſt remove, before we can procure good to our ſelves. This the Prophet ſheweth, Jer. 5. 25--; *Your iniquities have turned away theſe things, and your ſins have withholden good things from you. For among my people are found wicked men--.* And King *David* doth ſhew, that the keeping of the Commandments of God was the way to enjoy the

the peaceable poſſeſſion of the Land of *Canaan*, and to leave it for an Inheritance to their Children. 1 Chr. 28. 8.—*Keep and ſeek for all the commandments of the Lord your God, that ye may poſſeſs this good land, and leave it for an inheritance for your children after you for ever.* And this muſt we do, if we would enjoy the Bleſſing of Peace our ſelves, and leave it for an inheritance to our Children after us. And ſaith the Prophet *Jeremiah* 22. 3--, *Thus ſaith the Lord, execute ye judgment and righteouſneſs, and deliver the ſpoiled out of the hand of the oppreſſor; and do no wrong, do no violence to the ſtranger, the fatherleſs, nor the widow; neither ſhed innocent blood in this place. For if ye do this thing indeed, then ſhall there enter in by the gates of this houſe Kings ſitting upon the throne of David--. But if ye will not hear theſe words, I ſwear by my ſelf, ſaith the Lord, that this houſe ſhall become a deſolation*: And ſo it is like to be with our *Jeruſalem*. The doing of the works of righteouſneſs is the way to procure Peace and Happineſs to our ſelves; and herein alſo ſhall we be inſtrumental in procuring of Peace and Good to our Church and Nation.

Fiftbly, We are to pray unto Almighty God for the Peace and Good of our *Jeruſalem* in every reſpect. This we are taught by the Text, and what hath been ſaid upon it. All our own endeavours will be but vain and fruitleſs without the divine help of Almighty God; and therefore we muſt addreſs our ſelves unto him in earneſt prayer, that he would be pleaſed to grant to us this bleſſing of Peace, who is the onely giver of it. For the peace and welfare of the whole Church of Chriſt upon earth are we to pray; That God would preſerve and keep it in perfect peace, that it might be no ways annoyed, and that the *Gates of Hell* (as our Saviour hath promiſed, Matt. 16. 18.) *might not prevail againſt it*; but that the Kingdom of God might come (as our Lord hath taught us to pray) and might every where prevail, and be firmly rooted in men's hearts: That God would enlarge the Kingdom of his dear Son, and give him *the Heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion*, according to that promiſe, Pſal. 2. 8.

But more eſpecially are we to pray for the good and welfare of our Church and Kingdom, that they may enjoy all manner of Peace and Happineſs. We are to make ſupplication to

Almighty God for the preventing of all judgments and calamities that may at any time befal them; and to pray according to *Solomon's* form, 1 Kings 8. 29; *That his eyes may be open day and night* upon them, and that he would watch over them, and preſerve them from all dangers and miſeries that threaten them, and us therein: That he would *look down from Heaven* (Pſal. 80. 14.) *and behold and viſit this vine, and the vineyard which his right hand hath planted*; that it may not be cut down, and burnt up with fire: That he would *ſet watchmen upon* the *walls of* our *Jeruſalem* (Iſ. 62. 6.) *which* ſhould *never hold their peace day nor night*; but always give warning at the approach of any evil, that it might be prevented; and to make ſupplication to the Lord, that he would defend our beloved City therefrom. And now are we earneſtly to pray unto Almighty God for the preventing, as much as may be, ſuch judgments and calamities as do now hang over our heads, and which we have juſtly deſerved: That our Candleſtick may not be totally removed, and that God may not ſend ſuch a famine upon us, as he threatens by the Prophet; Amos 8. 11; *Behold the days come, ſaith the Lord God, that I will ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the words of the Lord:* Such a ſpiritual famine of the word of God are we to pray to be delivered from; and that God would preſerve his pure Religion to us, and keep us from all idolatrous practices, and ſinful errors in Religion: That we may be delivered from the devouring Sword, and that our Land may not be turned into a field of blood, and a valley of ſlaughter: That we may not hear the ſound of the Trumpet and Alarm of war, and be commanded (as it is *Joel* 3. 10.) to beat our *plowſhares into ſwords*, and our *pruning hooks into ſpears:* That our corn may not be given to be meat for our enemies; and the Sons of the ſtranger may not drink our wine, for which we have labored; but that they that have gathered it may eat it, and praiſe the Lord; Iſ. 62. 8--: That we may not (as it is Iſ. 65. 22--) build, and another inhabit; and plant, and another eat the fruit thereof; and that we may not labor in vain, and bring forth for trouble: That violence may not be heard in our Land (Iſ. 60. 18.) waſting nor deſtruction within our borders; but that our walls might truly be called Salvation, and our gates Praiſe. To God

are

are we to make ſupplication that he would not cauſe the Peſtilence to cleave unto us, nor ſmite us with any conſuming ſickneſs and diſeaſe: That he would not ſend a famine upon us, and cauſe us to be ſmitten with blaſting and mildew, and make the Heaven that is over our head as braſs, and the Earth that is under our feet as Iron; nor give our ſubſtance and labor to be conſumed by the locuſts and caterpillers and ſuch Armies of his: That our Church and Kingdom may be preſerved from theſe, and from all other Plagues and Judgments, that we have juſtly deſerved, are we to make ſupplication to Almighty God, that we may endeavour to prevent them as much as may be.

We are alſo to make our humble and hearty prayers to Almighty God for the removing and taking away of ſuch Calamities and Evils as our Church and Kingdom now do, or at any time hereafter ſhall ly under: That he who is the God and Father of mercies would at all times look down in mercy upon them, and in his good time deliver them from all their diſtreſs and miſery: That there may not be ſuch a time, when the children ſhall be come to the birth, and there ſhall not be ſtrength to bring forth, (2 Kings 19. 3.) when we ſhall call upon God for ſuccour and help, and he will not hear us; but *that* (according to *Solomon's* prayer 1 Kings 8. 52.) his *eyes may be open unto the ſupplication of his ſervants, and of his people, to hearken unto them in all that they call for unto* him: That his Church and Faithful Servants may be preſerved in this, and in all other fiery Tryals that ſhall befal them, and from falling away from him; and that they may not be ſwallowed up with overmuch ſorrow and miſery; but may find help and comfort from above, when they can meet with none here below: That God would remove from us all ſpiritual blindneſs and carnal ſecurity, that we may know and mind the things which belong to our Peace, before they are quite removed from our eyes, and it be too late: That we may not be like the Church of the *Laodiceans*, of whom it is ſaid, Rev. 3. 17, *Thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing; and knoweſt not, that thou art wretched, and miſerable, and poor, and blind, and naked*; that we may not be in ſuch an inſenſible and miſerable condition as this;

but

but may ſee what great need we have to repent and amend: That God would do good, in his good pleaſure unto our Zion, (Pſal. 51. 18.) and build the walls of our *Jeruſalem*: That he would heal all our diſmal Breaches and Diviſions, and reconcile all our Diſſenſions, which ſo much diſturb our Peace, and threaten us with farther miſery: That he would not prepare more work for the greedy and devouring Sword; but that we may all ſtudy and practiſe his Goſpel of Peace and Love, and that every man may dwell ſafely under his vine, and under his Fig-tree, as it is ſaid that *Judah* and *Iſrael* did all the days of King *Solomon*, 1 Kings 4. 25. For the removing of theſe, and all other afflictions and miſeries that we are ſenſible that our Church and Kingdom do now, or hereafter may ly under, are we to make ſupplication to Almighty God, and to intreat him that he would look down in mercy upon them, and heal all their wounds and maladies in his good time. And theſe things we are to pray for according to the Prophet's form, Jer. 14. 7: *O Lord, tho' our iniquities teſtify againſt us, do thou it for thy Name's ſake; for our back-ſlidings are many, we have ſinned againſt thee:* And not for our own ſakes, but for his great mercy's ſake, and for his dear Son *Chriſt Jeſus*'s ſake, are we to intreat him for the preventing of Judgments, and for the removing of ſuch miſeries and and ſufferings as do at any time befal our Church and Kingdom.

We are alſo to ſupplicate the divine Goodneſs of Almighty God for our Church and Kingdom that he would be pleaſed to continue to them ſuch Mercies as they enjoy; and that he would grant to them ſuch Bleſſings and good things as they want and ſtand in need off; That our Church and Kingdom may enjoy all manner of Peace and Proſperity in ſuch a full manner as I have before deſcribed: That God would make good to the Chriſtian Church that in the Prophet Iſaiah, 62. 1--, That *for Zion's ſake* he would *not hold* his *peace, and for Jeruſalem's ſake* he would *not reſt, until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp that burneth:* That the Gentiles might ſee the righteouſneſs thereof, and all Kings it's glory: That it may *be a Crown of Glory in the hand of the Lord, and a royal diadem in the hand of our God*: That as a young man marrieth a Virgin, ſo her Sons might marry her; and as a Bride-

groom

groom rejoyceth over the Bride, ſo her God might rejoyce over her: That God would create our *Jeruſalem* a rejoycing, and her people a joy; If. 65. 18--: That he would rejoyce in our *Jeruſalem*, and joy in his People; that the voice of weeping may no more be heard in her, nor the voice of crying: That (ver. 25.) the Wolf and the Lamb may feed together; and the Lion eat ſtraw like the Bullock, and duſt may be the Serpent's meat; that they may not hurt, nor deſtroy in all this holy Mountain: That ſuch univerſal Peace and Love may every where prevail, that men of the moſt perverſe ſpirits may be overcome by them, and lay aſide all their malignity: That the Lord of Hoſts (*Zac.* 1. 14.) would be jealous for our *Jeruſalem*, and for our Zion with a great jealouſie: That God would be gracious to our Land, and cauſe the Goſpel to flouriſh amongſt us, and to take deep rooting in our hearts: That God would cloath the Prieſts of our Zion with Salvation (Pſal. 132. 16.) and make her Saints to ſhout aloud for joy: That the *mountain of the Lords houſe* (If. 2. 2--.) might *be eſtabliſhed in the top of the mountains, and be exalted above the hills*: and that *all nations* may *flow unto it*: That there may be ſuch an univerſal willingneſs and readineſs in all to know and practiſe their duty, that they ſhall ſay, *Come ye, and let us go up to the mountain of the Lord, and to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths*: That our Miniſters and Paſtors may be orthodox and ſound in the Faith; true and faithful in the diſcharge of their offices; and of an upright life and converſation, and ſo adorn the Goſpel of the bleſſed Jeſus and that holy Religion which we profeſs: That God would *abundantly bleſs* the *proviſion* of our Zion (Pſal. 132. 15.) and would *ſatisfy her poor with bread*; and give us all kind of plenty and ſtore in our Land: That there may enter in by the gates of our City Kings ſitting upon the throne of their Anceſtors (*Jer.* 17. 25.) and riding in Chariots and on Horſes; and Ruling in juſtice righteouſneſs and mercy: That he would fill our hearts with food and gladneſs, and grant us health and proſperity in our Land: That God would make our Zion an *eternal excellency* (If. 60. 15.) *a joy of many generations*: That our People alſo (ver. 21.) might be all righteous, and inherit the Land for ever, and that in all Peace and Quiet: That there may be heard

in

in our Land (Jer. 33. 11.) *the voice of joy, and the voice of gladneſs; the voice of the bridegroom, and the voice of the bride; the voice of them that ſhall ſay, praiſe the Lord of Hoſts, for the Lord is good, for his mercy endureth for ever; and of them that ſhall bring the ſacrifice of praiſe into the houſe of the Lord:* That our Land may be bleſſed with all manner of bleſſings; and that we may not be unmindful to return Almighty God, his due Laud and Praiſe for the ſame. Such promiſes have been made to, and ſuch petitions have been put up for *Jeruſalem*; and by ſuch may we be inſtructed how we are at all times to addreſs our ſelves to Almighty God in prayer for our *Jeruſalem*, for the Church of Chriſt in general, and more particularly for our own Church and Kingdom. But at this time we have great reaſon to make our earneſt prayers to Almighty God for the Proteſtant Church, eſpecially that part of it with us; and for our own Nation, that they may be preſerved from ſuch judgments and miſeries as now threaten them and us, and we have juſtly deſerved for our great wickedneſs and abuſe of mercies.

Sixthly, We are to rejoyce, and to take great pleaſure in the Peace and Proſperity of our *Jeruſalem*, when there is juſt cauſe for it; and to praiſe and magnify Almighty God for the mercies and benefits that he hath granted to her. The good and welfare of the whole Church, and eſpecially of our own Church and Kingdom ſhould be matter of great joy and gladneſs of heart to us; and ſtir us up to return God his due Laud and Praiſe for the ſame. And this is the Prophets exhortation. Iſ. 66. 10. *Rejoyce ye with Jeruſalem, and be glad with her, all ye that love her, rejoyce for joy with her, all ye that mourned for her: That ye may ſuck, and be ſatiſfied with the breaſts of her conſolations; that ye may milk out, and be delighted with the abundance of her glory.* And with our *Jeruſalem* the true Proteſtant Church ſhould we rejoyce, when ſhe hath cauſe to do ſo; which when the days of darkneſs are over, I hope ſhe will have. And ſaith the Pſalmiſt, Pſal. 106. 4—, *Remember me, O Lord, with the favour that thou beareſt unto thy people; O viſit me with thy ſalvation: That I may ſee the good of thy choſen; that I may rejoyce in the gladneſs of thy nation; that I may glory with thine inheritance.* Like fellow-feeling members are we both to ſuffer, and to rejoyce with the Church, and all the

true

true and faithful Members thereof. And ſaith the Pſalmiſt. Pſal. 126. 1--, *When the Lord turned again the Captivity of Zion, were like them that dream: Then was our mouth filled with laughter, and our tongue with ſinging.* And Pſal. 137. 6, ſaith the Pſalmiſt there; *If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jeruſalem above my chief joy.* And at every thing that tended toward the good of *Jeruſalem*, and the pure worſhip and ſervice of Almighty God, did the Royal Pſalmiſt King *David* greatly rejoyce, as he ſheweth here. Pſal. 122. 1. *I was glad when they ſaid unto me let us go into the houſe of the Lord.* Every advancement of God's Church and Worſhip did much delight and pleaſe him; and ſo it ſhould do us. And for all the Mercies and Bleſſings that Almighty God ſhall at any time vouchſafe to our Church and Nation are we to be truely thankful, and to make our hearty return of praiſe to him for the ſame. This the Pſalmiſt doth moſt paſſionately wiſh, and ſheweth that men are too negligent herein. Pſal. 107. 8. *O that men would praiſe the Lord for his goodneſs* (ſaith he) *and for his wonderful works to the children of men!* And this the Pſalmiſt exhorteth *Jeruſalem* to do, to make a due return of praiſe for the Bleſſings that ſhe had received. Pſal. 147. 12--. *Praiſe the Lord O Jeruſalem* (ſaith he) *praiſe thy God, O Zion. For he hath ſtrengthened the bars of thy gates; he hath bleſſed thy children within thee. He maketh Peace in thy borders, and filleth thee with the fineſt of the wheat.* And this St. *John* ſheweth in that viſion of the Elders, that we are to praiſe and magnify Almighty God for all the mercies and deliverances that he vouchſafeth to his Church. Rev. 11. 16, 17. *And the four and twenty Elders* (ſaith he) *which ſat before God on their ſeats, fell upon their faces, and worſhipped God, ſaying, we give thee thanks, O Lord God Almighty, which art, and waſt, and art to come; becauſe thou haſt taken to thee thy great Power, and haſt Reigned:* That is, becauſe in a wonderful and miraculous manner thou haſt preſerved and delivered thy Church and Servants, and defeated and deſtroyed their Enemies. For all the mercies and bleſſings that are vouchſafed to the chriſtian Church in general, or to that part of it wherein we are more nearly concerned, or to our own Land and Nation are we to be truly thankful to Almighty God, and to Laud and Praiſe him for them. All the good that befals the Proteſtant Church and our Land and Nation is to be matter of thanksgiving and rejoycing to us. To ſee the Chriſtian Church enlarged and exalted on high, and what the Prophet ſaith of it fulfilled in an eminent manner; *Mic.* 4. 1--: To ſee the Chriſtian Church thus exalted above all, and the Heathen world thus a flocking to it: To ſee an inclination and willingneſs in all men to become obedient to the Goſpel, and

to practiſe the things that it requires: To ſee *Kings* to become the *nurſing-Fathers* of the Chriſtian Church (Iſ. 49. 23.) *and their Queens* the *nurſing Mothers* thereof, and to *bow down* to her *with their faces towards the earth*, and to bring their riches and treaſures to her: To ſee the Light of God's countenance to ſhine upon the true Proteſtant Church, and to ſee that completed, which our Lord ſaith, Rev. 3. 9, *Behold I will make them of the ſynagogue of Satan, which ſay they are Jews, and are not, but do lye; behold I will make them to come, and worſhip before thy feet, and to know that I have loved thee:* To ſee the Proteſtant Church bleſt in ſuch a manner, and all the Enemies thereof aſhamed and confounded in all their enterprizes and deſigns againſt it; and inſtead of triumphing over it, to come and bow down before it: To ſee our Kingdom a peaceable and quiet Habitation, and diſturbed with no apprehenſions of dangers from without, nor with any contentions or diviſions within: To ſee Truth and Righteouſneſs ſo flouriſh therein; and to ſee it bleſt with health and plenty: To ſee all men to ſtudy Love and Peace; and to ſee us ſo happy as to be all joyned together in one Worſhip and Communion, that, as St. *Paul* ſaith, Rom. 15. 6, *That* we *may with one mind, and one mouth glorify God, even the Father of our Lord Jeſus Chriſt*: To ſee theſe things fulfilled ſhould be great joy and gladneſs of heart to us, and fill our mouths with Songs of thankſgiving to Almighty God for the ſame. Theſe things ſhould be our earneſt deſires, and the ſubject of our hearty prayers to God; and it ſhould be great pleaſure and delight to us to ſee them in ſome good meaſure accompliſhed and fulfilled, That God may have his due Honour and Praiſe unanimouſly returned him every where throughout the whole Chriſtian Church.

Seventhly and laſtly, We are to ſuffer for the Good of our *Jeruſalem* the Chriſtian Church, when God ſhall require it of us, and call us thereto by his divine Providence, that ordereth all things, and over-ruleth all that is done here below. Though our bleſſed Lord hath ſuffered for us, and there is no need of any more Sacrifice to purge away our Sins, as if there were any inſufficiency in that; *For* (ſaith the Apoſtle Heb. 10.14) *by one offering he hath perfected for ever them that are ſanctified*: Yet there remained ſomething of the ſufferings of Chriſt behind, which were to be undergone by the Apoſtles and pious Men afterwards for the ſake of the Church, in conformity to what our Bleſſed Lord had ſuffered for it. This the Apoſtle ſheweth, Col. 1. 24; *Who now rejoyce* (ſaith he) *in my ſufferings for you, and fill up that which is behind of the afflictions of Chriſt in my fleſh, for his body's ſake which is the Church--*. For the ſake of the myſtical Body of Chriſt the Church doth he ſhew that he ſuffered. And ſaith he

to

to the *Corinthians*, 2 Cor. 1. 6; *And whether we be afflicted, it is for your conſolation and ſalvation, which is effectual in the enduring of the ſame ſufferings which we alſo ſuffer*--. And ſaith he to *Timothy*, 2 Tim. 2. 10, *Therefore I endure all things for the elects ſake, that they may alſo obtain the ſalvation which is in Chriſt Jeſus with eternal glory.* And he ſheweth that he did not know but that he might be offered upon the ſervice of the Church of the *Philippians*. Phil. 2 17. *Yea, and if I be offered upon the ſacrifice and ſervice of your faith* (ſaith he) *I joy and rejoyce with you all.* So highly could he ſuffer for them, and do it too with joy and rejoycing. And he exhorts *Timothy* to be ready to undergo ſufferings for the ſake of the Goſpel and Church of God. 2 Tim. 1. 8. *Be not thou therefore aſhamed of the teſtimony of our Lord* (ſaith he) *nor of me his priſoner; but be thou partaker of the afflictions of the Goſpel according to the power of God.* And St. *John* tells us plainly, that ſeeing Chriſt hath laid down his Life for us, we ought alſo to lay down our Lives for the good of others, as Chriſt hath done for us, though not for an expiatory Sacrifice like his. 1 Jo. 3. 16. *Hereby* (ſaith he) *perceive we the love of God, becauſe he laid down his life for us; and we ought to lay down our lives for the brethren.* This great act of love and mercy to us, is to be an example to us, to teach us to ſhew ſuch to others, and to lay down our Lives for the good of others and of the Church of Chriſt, when it will be beneficial to them, and God ſhall require this ſervice at our hands. By theſe and ſuch places we may ſee that we are to ſuffer for our *Jeruſalem* the Church of Chriſt, when our ſufferings will be beneficial to it, if we will not be wanting in our love and duty towards it. The words of the Text do not fully declare this, but yet we ſee that other places of the Scriptures do.

If our hearts are ſo fully ſet upon our *Jeruſalem* the true Proteſtant Church as they ſhould, and if we do earneſtly deſire the Peace and Good and Welfare thereof, as we ought; Then are we to give what aſſiſtance we can towards them by theſe and ſuch lawful ways as theſe; And likewiſe towards the Peace and Proſperity of our Kingdom and Nation.

II. We have here in the Text a promiſe and aſſurance of a bleſſing of Proſperity to them that truely loved *Jeruſalem*: *They ſhall proſper that love thee.* All thoſe that did bear true love and hearty good-will to *Jeruſalem* the City of the great King, where his magnificent Temple was, and ſhewed a pious Zeal for it, and were ready to do all the good offices for it that they could, they were aſſured from hence that the bleſſing of Proſperity ſhould come upon them, and that they ſhould be well rewarded for all the good acts that they ſhould do for it. And the Royal Pſalmiſt King *David* himſelf is an eminent Inſtance of this: For he was

inflamed with a very great love towards this place which God had chosen to record his Sacred Name there; and for the true Worship and Service of Almighty God; and for the promoting of true Religion among men; And we see that he was abundantly rewarded with prosperity and good for all the acts of piety that he shewed herein, procuring hereby the blessing of God both upon himself, and upon his Posterity too. And we may see that others also have been prosperous and happy, that have had great Love and Zeal for the true Religion and pure Worship and Service of Almighty God. And from hence may we be assured that the Blessing of God will come upon all those now that love our *Jerusalem*, and seek the Peace and Good thereof: That they shall be sure to be well rewarded that have hearty Love and a pious Zeal for the Protestant Church, and seek the Peace and Welfare thereof, and of our Kingdom and Nation. From these words of the Text we may be assured that a blessed reward doth await all such as shew a pious care, and do any good deeds towards the Church of Christ; and in the word of God we have more promises to this effect, assuring us of a reward both in this life, and that which is to come. And the true Christian Church being the Heavenly *Jerusalem*, and the City of God, and the Spouse of Christ, the Bride the Lamb's wife, *Rev.* 21. 9; We may be sure from hence, that all the pious acts that are done towards it, will not go unrewarded: *For God* (saith the Apostle Heb. 6. 10.) *is not unrighteous to forget your work and labor of love, which ye have shewed towards his Name, in that ye have ministred to the Saints, and do minister.* All acts of piety and love shewed towards the Saints and Servants of God, or any other ways towards his Name, will not be forgotten, but be surely and abundantly rewarded. Our Lord doth assure us, that such as seek the Kingdom of God, shall have a good portion of the good things of this life. Matth. 6. 33. *But seek ye first the Kingdom of God* (saith he) *and his righteousness; and all these things shall be added unto you.* Such as seek the Kingdom of God, and yield any succour and help to it, are like to have no want of earthly comforts and enjoyments, but are assured of them, so far as shall be good for them. And those that suffer upon the account of the Gospel, our Lord tells us, are like to be rewarded both here, and hereafter too. Mar. 10. 29-- *And Jesus answered and said, verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospel's; But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal Life.* The parting with any thing for the sake of Christ

Chriſt and the Goſpel will be abundantly recompenſed both here and hereafter too. And ſo ſaith our Lord concerning thoſe that part with any thing for the ſake of the Kingdom of God. Lu. 18. 29--. *And he ſaid unto them, verily I ſay unto you, there is no man that hath left houſe, or parents, or brethren, or wife, or children for the Kingdom of God's ſake, who ſhall not receive manifold more in this preſent time, and in the world to come Life everlaſting.* And ſaith he, Mar. 8. 35, *But whoſoever ſhall loſe his life for my ſake and the Goſpel's, the ſame ſhall ſave it.* Theſe places do ſhew that what is done and ſuffered for the ſake of the Goſpel, ſhall be well rewarded: and ſo is all like to be that is done for the Proteſtant Church wherein the pure Religion and Worſhip of God are preſerved. And our Lord doth ſhew that he will account all the pious acts, that are done to his diſciples, as done to himſelf, and accordingly will reward them at the day of Judgment, Matth. 25. 34--. And ſaith he, Matth. 10. 41--, *He that receiveth a Prophet in the name of a Prophet, ſhall receive a Prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, ſhall receive a righteous man's reward. And whoſoever ſhall give to drink unto one of theſe little ones a cup of cold water only, in the name of a diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.* And ſo, Mar. 9. 41; *For whoſoever ſhall give you a cup of water to drink in my Name, becauſe ye belong to Chriſt, verily I ſay unto you, he ſhall not loſe his reward.* This aſſurance doth our bleſſed Lord give that thoſe ſhall be well rewarded, that ſhew kindneſs to his diſciples in all their wants and diſtreſſed conditions. And from theſe and ſuch places we may be ſure, that all actions tending any ways to the good of Chriſt's Church, or to any part or member thereof, ſhall be well taken, and abundantly rewarded.

And a good and praiſe-worthy thing it is to do good in a righteous way towards the Peace and Welfare of one's Kingdom and Nation, and will not wholly loſe it's reward. *The bleſſing of him that was ready to periſh came upon me*, ſaith *Job*, 29. 13: And the bleſſing of a Kingdom and Nation is like to come upon ſuch as do good thereto in a lawful way, and ſeek to preſerve the Peace thereof, and offer up their hearty prayers to Almighty God for it. The *Jews* became advocates to our bleſſed Lord for the Centurion that had deſerved well of their Nation, and beſought him to heal his ſervant, and our Lord hearkened to their requeſt. Lu. 7. 4--. *And when they came to Jeſus, they beſought him inſtantly, ſaying, that he was worthy for whom he ſhould do this; For he loveth our nation, and he hath built us a Synagogue. Then Jeſus went with them*--. The praying for, and ſhewing of love and piety towards the Chriſtian *Jeruſalem* is like to be abundantly rewarded: And in doing of pious acts towards the Proteſtant Church

Church of *England*, we may be ſure that we ſhall do ſo towards an eminent part of Chriſt's Church, and ſhall be ſharers in the great rewards of all ſuch acts of piety towards the Church of Chriſt.

But as a bleſſing is like to come upon ſuch as love, and do good to the Chriſtian *Jeruſalem*; So, on the other hand, we may ſee that great judgments and miſeries are like to befal all thoſe that have evil will thereto, and offer it any Injury and Wrong. This the Pſalmiſt hath not aſſerted here in the Text; but it is ſhewed by ſeveral other places in the ſacred Scriptures. Evil was like to befal all ſuch as were enemies to the antient *Jeruſalem* of the *Jews*, as we may ſee. A heavy imprecation doth the Pſalmiſt utter againſt ſuch; Pſal. 129. 5--; *Let them all be confounded and turned back* (ſaith he) *that hate Zion: Let them be as the graſs upon the houſe tops, which withereth before it groweth up*--. And ſuch imprecations are not to be looked upon as private wiſhes only, but as dictates of the Spirit of God. And ſaith the Pſalmiſt, Pſ. 137. 7--, *Remember O Lord, the children of Edom, in the day of Jeruſalem; who ſaid, Raſe, raſe it, even to the foundation thereof. O daughter of Babylon, who art to be deſtroyed; happy ſhall he be, that rewardeth thee, as thou haſt ſerved us. Happy ſhall he be, that taketh and daſheth thy little ones againſt the ſtones.* Deſtruction was like to be to them, though God ſuffered them a while to afflict his people for their ſins and wickedneſs. And ſaith the Prophet Iſaiah, 29. 8; *It ſhall even be as when a hungry man dreameth, and behold he eateth; but he awaketh, and his ſoul is empty: or as when a thirſty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his ſoul hath appetite: So ſhall the multitude of all Nations be, that fight againſt mount Zion.* And ſaith God by the Prophet Zechariah 12. 9, *And it ſhall come to paſs in that day, that I will ſeek to deſtroy all the Nations that came againſt Jeruſalem.* And Zec. 14. 12. *And this ſhall be the plague* (ſaith the Prophet) *wherewith the Lord will ſmite all the people, that have fought againſt Jeruſalem: Their fleſh ſhall conſume away while they ſtand upon their feet; and their eyes ſhall conſume away in their holes; and their tongue ſhall conſume away in their mouth.* Such deſtruction and miſery was like to come upon the enemies of *Jeruſalem*. And from theſe places we may be aſſured, that Wo and Miſery is like to befal all ſuch as do any injury and wrong to the Chriſtian *Jeruſalem*. And we read in the Revelation of fire coming down from God, and devouring thoſe that compaſſed the Camp of the Saints, and the beloved City about. Rev. 20. 8, 9. *And ſhall go out* (that is Satan ſhall go out) *to deceive the Nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battel; the number of whom is as the ſand of the ſea. And they went up on the breadth of the earth,*

and

and compaſſed the Camp of the Saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. Deſtruction is like to be the reward of all ſuch as ſeek to deſtroy the beloved City and Church of God. And our bleſſed Saviour told St. *Paul*, that in perſecuting the Church he perſecuted him; and let him know, that in ſo doing he ſhould meet with ſharp ſervice; and has let us know, what a heavy doom is like to light upon ſuch as offend and wrong any of his little ones, that believe in him; as I have ſhewed before. And from theſe and ſuch places we may fully conclude, that wo and miſery is like to be their reward now, that do any injury and wrong to the Church of Chriſt, or to any of his true and faithful Servants. A moſt bleſſed thing it is to love, and to do good to the chriſtian *Jeruſalem*, the true Church of Chriſt; and will be ſure to be well taken, and well rewarded: But the contrary, to do wrong and injury thereto, is very offenſive to Almighty God; and is like to be moſt ſeverely puniſhed by him.

And now, to draw to a concluſion, Seeing it will be ſuch accepable Service to God, to ſeek the Good and Welfare of the Church, and to pray for it, and to do what good we can thereto; and he will be ſure abundantly to recompence all ſuch ſervice; But that he will be highly diſpleaſed with all ſuch as do any injury and harm to his Church and Servants, and doth ſhew that he will moſt ſeverely puniſh them; Let us from hence be warned not to offend herein, and have a great care that we help not to pull down and deſtroy the Proteſtant Church; for thoſe that do ſo, muſt expect the Curſe of God to come upon them, and that the dreadful Wo which is at hand will ſweep them away: Let us have a care that we put not our hand, nor our heart to any thing that ſhall be prejudicial thereto; That we no ways diſturb the Peace of our Church, and do no hurt thereto, nor to any of the true Servants of God: But let us ſhew all the acts of love and kindneſs thereto that we can; Let us now ſhew our ſelves faithful Children of the Proteſtant Church, and reſolve by God's bleſſed help to live and dy with her, though it ſhould be at the Stake. Let us now make earneſt ſupplication to Almighty God for the Peace and Good of our *Jeruſalem*, the Proteſtant Church, that it may now and at all times be defended from the Enemies thereof; and that they may not now ſo far prevail over it, as to root it out and deſtroy it; but that his watchful Providence and the Light of his Countenance may now in an extraordinary manner attend our Church, and all the faithful Members thereof, in this ſad and dark time that is coming upon them, *And* (as the Prophet exhorteth the faithful Iſ. 62. 7.) let us *give him no reſt, till he eſtabliſh, and till he make* our *Jeruſalem a praiſe in the earth*:

Let

Let us do all the good offices thereto that we can, and give all the aſſiſtance and help to it in a righteous way that may be; and think all our care and pains well beſtowed about it, and to our own advantage too. And let us not be unmindful to pray for all the diſtreſſed Members of the Church of Chriſt, whenſoever and whereſoever we underſtand that they are in any afflicted and ſuffering condition; That he, who is the Father of Mercies, would be gracious to them, and ſend them help and comfort, and make his face to ſhine upon them. It is the Apoſtle's exhortation (*Eph.* 6. 18.) that we ſhould make ſupplication for all Saints; and eſpecially then ſhould we make ſupplication for all ſuch as ſhall at any time be in diſtreſs. And according to our ability we are to communicate to, and relieve all the diſtreſſed Members of the Church at all times, eſpecially of Perſecution, and when their needs call the moſt of all for our help, and it is in our power to ſuccour and help them. This is abundantly ſhewed in the new Teſtament; and thoſe that do ſo, ſhall be highly rewarded, as I have ſhewed before. And we may ſee that good *Obadiah* took an hundred of the Lord's Prophets, and fed them by fifty in a cave, where he had hid them, that *Jezebel* might not put them to death, when ſhe ſought the Life of the true Servants of God and perſecuted them; 1 *Kings* 18. 13. And hereby are we taught to do all ſuch like pious acts to any of the Members of Chriſt's Church, and of the true Servants of God; and let us not be wanting herein, whenſoever we ſhall ſee any ſuch opportunities of doing good to any diſtreſſed Members of the Church of God. Let us have our hearts bent towards the Chriſtian *Jeruſalem* and the Proteſtant Church among us, and do all the pious acts for it that we can; and then we may hope that the bleſſing of God will come upon us, and that we ſhall be well rewarded for ſo doing: Then we may call upon God with good *Nehemiah*, 5. 19, and ſay as he doth; *Think upon me, my God, for good, according to all that I have done for this people*; and then we may confidently expect that he will hear our voice, and grant our deſires, and abundantly recompence all that we ſhall have done herein.

FINIS.